

**EDUCATIONAL AND ETHICAL VIEWS OF MYSTICAL SCHOLARS****Ergashova Dilnoza Kamil qizi,****Teacher of history and law at the 23rd specialized state comprehensive school in Vobkent district,  
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The good ideas put forward in the teachings of Sufism guide mankind to high goals and provide an incomparable service to its perfection in all aspects. Before expressing a unanimous opinion on a topic related to Sufism, it is necessary to come to a clear conclusion about what "Sufism" is.

About two hundred spiritual-psychological, social, and life-related definitions of Sufism can be found in various literature. Sufism is also called futuvvat. Since the eleventh century, almost all poets and writers of the East have been inspired by it. In order to create a vivid image of Sufism, the famous scientist Y. E. I found it necessary to quote the following thoughts of Bertels: "It is impossible to have an idea about the cultural life of the medieval Muslim East without studying Sufism literature.

It is difficult to understand the East itself without being aware of this literature." It is safe to say that Futuvvat is deeply rooted and widespread in terms of time and space, and has continued to improve throughout the centuries. Therefore, Sufism cannot be described holistically in terms of its appearance in all regions and its literal meaning. Therefore, there is a need for research by region. For example, there are differences between the mystical views and concepts of North Africa and Central Asia, Anatolian and Iraqi, Egyptian mystical views. Differences are also noticeable between the views in the Balkans, Algeria, Yemen and Tunisia.

As'ad Joshon says: I concluded these definitions as follows: "Sufism is a science that teaches enlightenment on the one hand, and tazkiyai nafs (purity of the soul) on the other hand, and expresses actions on this path, means them, and explains what needs to be done to achieve these states." I would say. In other words, "Sufism is a science that explains the ways of loving God's servant and the servant's ways of loving God."

That is, it is the most honorable of Islamic sciences. It is unrealistic to look for the source of Sufism in Iran, Greece or, if not, India, and to pretend that it is a post-Christian event. It is the science that arose from the inner development of Islam, the understanding of spiritual life. The search for mysticism from the outside and the expression and explanation in the works are strained. A person sees Sufism when he enters it and understands it only when he lives in practice.

This is evident in the works of our thinkers. The true representatives of this work knew that Sufism is not in the slightest outside of Sharia Sharif rules, not only Sunnah, but also many things are lost when one abandons manners.

They strongly recommended observing the Sunnah and manners. Najmuddin Komilov says: I studied more the scientific and philosophical aspects of Sufism. In my books, I studied the depth of the idea of monotheism, the relationship between Islam, Sharia and Sufism, the history and historical development of Sufism. I can give no answer on these issues. In general, if we look at the relationship between Sufism and Islam, now there are different views on it. For example, both before and now, there were views that Sufism is not an Islamic phenomenon, but a heresy.

In the 12th century, Ibn Taymiyyah, other supporters, and today's Wahhabis do not like Sufism. And among the people related to the Malikiyyah sect, in some books published in Egypt, in some books published in Damascus, criticism of Sufism, including Naqshbandiyyah, and the issue of that guardianship, the issue of sitting in seclusion, and similar issues, and then excessive self-torture, zikr, etc., have been criticized. I recently read a book called "Naqshbandiya", written by an Egyptian scholar, translated from Arabic.

He also tried to criticize all aspects of Sufism under the pretext of the same old sayings, "Naqshbandiya". They contrast Sufism with Islam, which is not true. Because none of the Sufis, the Sufis who founded Sufism, opposed Sharia. Perhaps, they recommended to strengthen mathematics in this Shariat. And guardianship is actually considered as a continuation of this prophethood, and based on the hadith "Poverty is my pride", Sufism is a continuation of the hadiths of the Prophet, a continuation of that person's path, a continuation of his circumstances, if the Sharia is the implementation of that person's words, then tariqat is a continuation of that person's circumstances. is considered.

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